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the Spirit's guidance than a perversion of the truth. The Fathers did on the whole preserve the idea and hand it down.

### **How Should the Old Testament be Taught to Children?**

In a recently published lecture on "Sincerity in the Teaching of the Sacred History of the Old Testament to Children," a French pastor, X. Koenig, pleads for a frank recognition and acceptance of the entirely new point of view secured by the modern historical method of Bible study. This historical method must be used in teaching the child. He should be made to understand the difference in value of legends and of contemporary documents as sources of Hebrew history. The conception of the Bible as the product of a long historical development will save the young student from the many shocks to his moral sense which are unavoidable when the Old Testament stories are studied from the traditional point of view. Only through the right use of the historical method can the Bible be made as influential for good in the coming generation as it has been in the past. Adherence to old methods with the children means failure to arouse any vital interest in the Bible literature, if it does not result in absolute rejection of the Scriptures as unreasonable and incredible. Those who themselves accept the results of historical study must teach these results, for if through a mistaken idea that it is unsafe to present them to the child-mind they continue the traditional type of instruction, the note of insincerity will inevitably be recognized by the child and the instruction fail of its purpose.

### **A Modern Definition of Biblical Inspiration.**

In a pamphlet by Professor Irving F. Wood, of Smith College, Northampton, Mass., entitled *A Tenable Theory of Biblical Inspiration*, the discussion is summarized as follows: Biblical inspiration is divine influence directed toward a particular end; it is not psychologically different from divine influence directed toward other ends; the great characteristic of its product is the uniqueness and perfection of the religious thought in which the Bible culminates; in no respect does inspiration insure perfection in all parts of the Bible; and this inspiration must be ascribed to all whose labor entered into the production of the Bible.

The difference between what is often called the older theory and a theory tenable in the light of modern study is mainly in the following points: (1) The old theory emphasized the inspiration of books; the

new emphasizes the inspiration of men. (2) The old regarded the process of inspiration as different from other human experience; the new regards it as of the same sort as ordinary human experience; the old emphasized the element of divine dictation, which has come down uncritically from scribal Judaism; the new rejects that altogether and builds only on the element of experience. (3) The old regards the product of inspiration as being in all parts perfect in historical and theological statement, but not necessarily in literary form or in ethical teaching; the new does not regard inspiration as guaranteeing perfection of all parts in any of these particulars. (4) The primal cause of all difference is that the old theory was constructed on the basis of a deductive inference from the perfection of God, while the new theory is built on the basis of inductive reasoning from the facts of the Bible and of life. The author then offers this tentative definition: Biblical inspiration is the personal influence of God which so guided all who took part in producing the Bible that they made a body of literature unique in religious value, and, so far as we now see, final in religious teaching.

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#### **The Sources of the Synoptic Gospels.**

Behind our first three gospels lie two, perhaps three, main sources, says an anonymous writer upon "The Criticism of the Synoptic Gospels," in the *Church Quarterly Review* for April. One of these sources is Mark's gospel, which, if not written by the disciple of Peter, yet dates from the third quarter of the first century, and comes to us accredited with the assent and trust and employment of the church of that early period. The second is a collection of discourses which may very possibly be a translation of the apostolic work mentioned by Papias. If so, it comes to us with a special claim upon our belief. If not, yet the character of its contents, as will be shown later, approves it to us as a work of very great value and high antiquity. The third source is a not dissimilar work used by the writer of the third gospel and highly estimated by him. To put the matter in another way, Mark's gospel is a unity, sources for which have not at present been discovered with any great degree of certainty. The first gospel can be analysed. The author has used Mark's gospel as a framework into which he has woven sayings from the *Logia*, adding other material from unknown sources. The third gospel is also a composite work. Imbedded in it lie Mark's gospel, sayings from the *Logia*, and matter from a special source the origin of which is unknown. Of the author of the